

THE SPIRITUAL TIMES

A WEEKLY ORGAN FOR THE PROMOTION OF SPIRITUAL AND PROGRESSIVE TOPICS,

A REGISTER OF PASSING SPIRITUAL PHENOMENA, AND A MISCELLANY OF SPIRITUAL LITERATURE.

Spiritualism unfolds to our internal senses substantial realities; it presents us not only with the semblances, but with the positive evidences of eternal existence, causing us to feel that the passing shadows we speak of belong not to the Spiritual, but to the Material world. It is easy to imagine that we are dealing with the absolute and enduring, because we associate our thoughts with the external and apparently lasting, but, on reflection, we discover that the only absolute and enduring facts are beyond the tomb.

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SATURDAY, NOVEMBER 12, 1864.

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"The life that now is shapes the life that is to be."

"Prove all things, hold fast that which is good."

The Spiritual Times.

SATURDAY, NOVEMBER 12, 1864.

A SKETCH OF THE LIVES OF THE BROTHERS DAVENPORT.

THEIR MANIFESTATIONS IN ENGLAND, &c.

No. III.

The testimony from the other side of the Atlantic, proving the reality of the manifestations, and consequently the perfect honesty of the Davenport Brothers and those who are with them, forms a stupendous argument against deception.

Dr. Loomis, a member of the medical profession, and a professor of Chemistry and Toxicology in George Town Medical College, has drawn up a report of what he witnessed through the mediumship of the Davenports. Being himself a man of scientific attainments, and withal strongly prejudiced against the truth of the phenomena, he may perhaps be accepted as a reliable witness by sceptics on this side the Atlantic. It will be seen that Dr. Loomis does not admit the spiritual hypothesis, but talks of some *new force*, which he does not attempt to explain, nevertheless his testimony to the facts witnessed by him is valuable in shielding the mediums from the oft-reported scandal of "Humbugging."

DR. LOOMIS'S REPORT.

"At one end of Willard's Hall is a large platform about fifteen feet square, and three feet from the floor, carpeted. At the back side of this platform, resting on three horses, about eighteen inches high, with four legs each, (one inch in diameter), was a box or cabinet in which the phenomena occurred. It is necessary to describe the box critically, in order to be able to understand the occurrences which took place.

"After a very careful examination took place, I find the box seems to be made for two purposes only. 1st, to exclude the light; and 2nd, to be easily taken apart and packed in a small space for transportation. It is made of black walnut boards, from one-fourth to one-half of an inch in thickness. The boards are mostly united by hooks and hinges, so as to be taken apart and folded up. The box is about seven feet high, six feet wide, and two feet deep,

and the back was one inch in front of the brick wall of the building. It has three doors, each two feet wide and as high as the box, so that when the doors are open the entire interior of the box is exposed to the audience. Across each end and along the back are boards about ten inches wide, arranged for seats firmly attached to the box. These are one-half inch walnut boards. At the middle and near the back edge of each of these seats are two half-inch holes, through which ropes may be passed for the purpose of tying the boys firmly to their seats. The entire structure is so light and frail as to utterly preclude the idea that anything whatever could be concealed within or about its several parts by which any aid could be given in producing the phenomena witnessed. The top and bottom of the box are of the same thin material, and not tongued and grooved, so that the joints were all open. The floor was carpeted with a loose piece of carpet, which was taken out. The entire inside of the box was literally covered with bruises and dents, from mere scratches to those of an eighth of an inch deep. I examined the box thoroughly in all its parts, and am satisfied that there was nothing concealed in it, nor was there any way by which anything could be introduced into it to aid in producing the phenomena. The phenomena exhibited may be divided into several classes.

"a. Before the performance commenced the audience chose a committee of three, of which I was one. The other two were strangers to each other and to myself. I never saw them before that evening, have never seen them since, and do not know their names. One of the committee—a stout, muscular man, over six feet in height, professionally a sea-captain, and who remarked to me as he was performing the operation, that he had pinioned many prisoners—tied one of the boys in the following manner, viz.: A strong hemp rope was passed three times round the wrist and tied; it was then passed three times round the other wrist and tied again—the hands being behind the back. The rope was then passed twice around the body and tied in front as tightly as possible. Before this was completed the wrists had commenced swelling so that the flesh between the cords was even with their outer surface—the hands puffed with blood and quite cool. The circulation was almost completely stopped in the wrists. The boy complained of pain, and said, "Tie the rope as you wish, but I cannot stand it. I am in your power, but you must loosen the rope." I remarked to the Captain that it was cruel to let the rope remain so tight as it was—that security could be gained without being unnecessarily cruel. We examined his wrists again, and the Captain decided not to loosen the rope. The whole work of tying the boy was closely watched by me during the entire progress, and thoroughly examined when done; and I must say that very little feeling was exhibited for the boy. No human being could be bound so tightly without suffering excruciating pain. His hands were

released in about fifteen minutes. I then examined his wrists carefully. Every fibre of the rope had made its imprint on the wrists. I examined them a second time, one hour and thirty minutes after, and the marks of the rope were plainly visible. He was pinioned as tightly around the body. After being thus tied by his hands, he was seated at one end of the box, and a second rope being passed around his wrists, was drawn both ends through the holes in the seat, and firmly tied underneath. His legs were tied in a similar manner, so that movement of his body was almost impossible. All the knots were a peculiar kind of sailor knots, and entirely beyond reach of the boy's hands or mouth.

"The other Davenport Boy was tied in a similar way by another member of the committee. After being tied, I carefully examined every knot, and particularly noticed the method in which he was bound. The knots were all beyond the reach of his hands or mouth. He was as securely bound as the other, the only difference being that the ropes were not as tight around the wrists. This one, as the other, was tied to his seat, the ropes being passed through the holes, and tied underneath to the ropes attached to his legs. Thus fastened, one at one end of the box and one at the other, they were beyond each other's reach.

"Thus far I was perfectly satisfied of three things:—1st. There was in the box no person except the boys, bound as above described; 2nd. It was physically impossible for the boys to liberate themselves; 3rd. There was introduced into the box nothing whatever besides the boys and the ropes with which they were bound.

"These being the conditions, the right-hand door was closed; then the left-hand door; and finally the middle door was closed. At the same time the gas-lights were lowered, so that it was twilight in the room. Within ten seconds two hands were seen by the committee and by the audience, at an opening near the top of the middle door; and one minute after the doors opened of their own accord, and the boy bound so tightly walked out unbound—the ropes lying on the floor, every knot being untied. The other boy had not been released, and a careful examination showed every knot and every rope to be in the precise place in which the committee left it.

"The doors being closed as before, with nothing in the box besides one of the boys, bound as described, hand and foot, with all the knots beyond the reach of his hands or mouth, in less than one minute they opened without visible cause, and the Boy walked out unbound, every knot being untied.

"b. The box being again carefully examined, and found to contain nothing but the seats, the boys were placed in them unbound, one seated at one end and one at another. Between them on the floor was thrown a large bundle of ropes. The doors were then closed. In less than two minutes they opened as before, and the boys were bound hand and foot in their seats. The committee examined the knots and the arrangements of the ropes, and declared them more securely bound than when they had tied them themselves. I then made a careful examination of the manner in which they were tied, and found as follows, viz: a rope was tightly passed around each wrist and tied, the hands being behind the back; the ends were then drawn through the holes in the seat, and tied underneath, drawing the hands firmly down on the seat. A second rope was passed several times round both legs and firmly tied, binding the legs together. A third rope was tied to the legs and then fastened to the middle of the back side of the box. A fourth rope was also attached to the legs and drawn backward, and tied to the ropes underneath the seat, which bound the hands. This last rope was so tightened as to take the slack out of the others. Every rope was tight, and no movement of the body could make any rope slacken. They were tied precisely alike. I also examined the precise points where the ropes passed over the wrists, measuring from the processes of the radial, ulnar, and metacarpal bones. I also carefully arranged the ends of the ropes in a peculiar manner. This arrangement was out of reach and out of sight of the boys, and unknown to anyone but myself. The examination being ended, the following facts were apparent:—1st. There was no one in the box with the boys; 2nd. There was no thing in the box with the boys, except the ropes; 3rd. It was physi-

cally impossible for the boys to have tied themselves, every one of the knots being beyond the reach of their hands or mouths, and the boys being four feet apart; 4th. The time elapsing from the closing of the doors to their opening—less than two minutes by the watch—was altogether too short for any known physical power to have tied the ropes as they were tied.

"c. The boys being tied in this manner, one of the committee was requested to shut the doors. He stepped forward, closed the right-hand door, also the left-hand door, and was about closing the middle door, when two hands came out of the box, one of which hit him a severe blow on the right shoulder. The committee-man was partly in the box and felt the blow, but did not know what struck him. He immediately threw open the doors, but nothing could be found but the boys, tied as before. I carefully re-examined the positions of the ropes, and found them as I had left them. The hands were seen by the audience distinctly. The lights had not been turned down, and the hands were seen in the plain gas-light, and remained in sight several seconds. Having satisfied myself of the reality of the hands, having seen the blow given by one of them, which was sufficient to turn the committee-man partly round, I examined them with reference to their position in relation to the boys anatomically considered. The middle door had not been closed, and the committee-man had not left the box; both boys were firmly tied to their seats, and the gas was fully lighted. The hand that appeared to the left of the committee-man might have been, so far as position and anatomical relation was concerned, the right hand of the boy at the left side of the box; but the hand that struck the man could not have belonged to either boy. It was more than four feet from either one, and at least two feet high; and, had either boy been sufficiently near, it must have been a right hand on a left arm.

"d. The box was then carefully examined again, and nothing could be found except the boys bound as described before. There were then placed on the floor between the boys, a bell, a violin, a guitar, a tambourine, and a trumpet. This being done, the left door was closed, then the right door; and as the committee-man was closing the middle door, the brass trumpet, weighing about two pounds, jumped up from the floor, struck the top of the box with great force, and fell out on the floor. This took place while the committee-man stood facing the box. The door was wide open, and the committee-man stood partly in the box. The boys were again carefully examined, and found to be tied as at first. I examined the ropes that I had carefully and privately arranged, as before described, and found them as I had left them.

"e. The trumpet was placed back, and all the doors closed. Within ten seconds the violin was tuned and began to play; at the same time the guitar, tambourine, and bell began to play, all joining in the same tune. Part of the time the bell was thrust out of the window in the upper part of the middle door, by an arm, and played in sight of the audience. While the music was being made there were a multitude of raps, both light and heavy, on all parts of the box. The first tune was played and repeated, and a few seconds of comparative quiet followed, broken only by the instruments jumping about the box, and a few raps. Soon a second tune was begun, in which all the instruments joined as before. In the midst of this tune the doors suddenly opened themselves, and the instruments tumbled about, some one way some another, and part fell out on the floor. The time between the stopping of the music and the opening of the door was not a single second. I went at once to the box and found both boys bound, hand and foot, as I had left them. I examined the ropes particularly around the wrists, and found them in the precise position in which I had left them, measuring from the processes of the radial, ulnar, and metacarpal bones. I also found the ends of the ropes under the seats, which I had, as previously described, privately arranged in a peculiar manner, in precisely the same position as I had left them.

(To be Continued.)

NOTICE TO CORRESPONDENTS.—T. E. PARTRIDGE: Your addition did not come to hand till your article was printed. In our next.

DR. CUMMING'S VIEWS ON SPIRITUALISM.

NO. III.

"That we do not see the angels is no argument. That the Romish Church has perverted and corrupted this truth, is no argument against it. Our mortal eyes can only see what is palpable, material, and tangible; but we know, and science has learned the fact, that there are substances in our world material, yet invisible and impalpable to us. The air we breathe is invisible, it is impalpable, though not imponderable; hydrogen gas is twelve times lighter than the air we breathe; we do not see it. So there may be agencies, powers, influences, in the air, in our homes, in our sanctuaries, in our counting-houses, in the world, on the ocean, on the field of conflict, influencing, actuating, strengthening, encouraging; not taking the place of Christ, but emissaries executing Christ's behests, and fulfilling his purposes of loving-kindness to all that believe in his holy name. We read, for instance, in the New Testament that fallen angels enter the human heart, and tempt, and touch, and besiege it. Shall we admit that fallen angels may reach the heart, irrespective of the volition of its possessor, and that good angels may not do so? Shall we believe that Satan can enter the hearts of Ananias and Sapphira to tempt them to lie and to do what is unholy, and shall we deny that holy angels may enter the hearts of believers, and whisper the strains of heaven, and spread around them the atmosphere of the blessed, and encourage them in the way that is good, and strengthen them to bear the burden that is very heavy? Protestants often recoil at the first hearing of such words as these: they instantly think, Why, this is Romanism. But Romanism is the perversion and the corruption of grand truths. Because the Roman Catholic worships angels, we must not deny an apostle's assertion that angels are ministering spirits to them that are the heirs of salvation; because they put the angel in the room of Christ, we must not therefore deny that the angel may be the messenger and the ambassador of Christ. We may not see them; we may not know the media through which and by which they come to us; but if you will take a lexicon, or Cruden's Concordance to the Bible, and turn to the page on which is written 'angels,' you will be astonished to discover what a momentous part angels have played in the history of the world, and in the government of Christ's church. I do not see that this interferes with Christ's presence or with Christ's mediation, any more than what we call the laws of the universe interfere with the sovereignty and the immediate presence of God. An angel, for instance, appeared to Elijah, fleeing from the wrath of Jezebel, when he went, in the words of Scripture, a day's journey into the wilderness, and sat under the juniper-tree, and when he said of himself that he wished he might die: 'O Lord, take away my life.' He was on the very verge of committing suicide; he had given up all for lost, as he lay and slept under the juniper-tree. An angel touched him, and he took heart, and resumed his march of duty and obedience. When the Assyrian army went up against Hezekiah, the angel of the Lord went out and smote in the camp a hundred and eighty thousand men. In the words of a great poet—I wish he had been as good a man—

'The angel of death spread his wings on the blast,
And breathed in the face of the foe as he passed;
And the eyes of the sleepers waxed deadly and chill,
And their hearts but once heaved, and for ever grew still.'

"A greater than he, Dr. Chalmers, in his 'Astronomical Discourses,' writes: 'Angels love us with a love which a family on earth bears to a younger sister.' Perhaps angels in heaven constitute one family; believers upon earth constitute another family; and thus they feel to us that affection which one family connected by ties of consanguinity, and sympathy, and place, feels towards another family upon earth. And is it not a very interesting thought that 'the angel of the Lord encampeth round about them that fear him?' that God may send an angel to comfort, strengthen, encourage, and preserve? This does not imply that we are to pray to the angels, but that we are to pray to the God of the angels to fulfill his promises, and to make his angels ministering spirits to us, who are the heirs of salvation.

"Connected with the intercourse between the higher and the lower world, there is a most interesting question, beset with extreme difficulties. Do our near and dear ones who have preceded us to glory in any shape or in any way know us, love us, or hold communion or intercourse with us? That angels do so is an unquestionable fact; whether those who have preceded us to the better land do so is a very different question. All the Scripture says on the subject I have gathered. The amount of its information I will endeavour very briefly to state. Bishop Pearson, one of the most earnest and most thoughtful men that ever lived, and one of the most learned, writing upon that article in what is commonly called the Apostles' Creed, the communion of saints, says: 'As Christ, in whom believers live, is the Lamb slain from the foundation of the world, so have all believers on earth fellowship with all saints who from the death of Abel have ever departed in the true faith and fear of God.' In other words, the church of Christ is partly composed of spirits disembodied, and in heaven; partly of spirits embodied, and acting through the flesh on earth. The church of Christ is not a sect, a denomination, nor a party; it is what is called the Catholic church. No time tells its age; no space includes its magnitude; no figures can count its numbers; all that are in grace throughout the world, and all that are in glory in the better land, constitute together the one church of the Lord Jesus Christ. We must not suppose that the church of Christ is either a denomination, or a sect, or even the visible communion of professing Christians upon earth; it is the whole company of all that are in heaven added to the whole company of all that have been, are, or will be upon earth. The communion of saints, therefore, is the communion of the believer on earth with all saints throughout the universe. Hence the apostle tells us: 'Ye are built upon the foundation of the apostles and prophets as living stones; Jesus Christ being the chief corner and foundation stone.'

Christ is in the midst of that church, linking all together, cementing them by his love; having laid them upon the one foundation, and making them grow up a holy temple, whose builder and whose maker is God. The same excellent prelate speaking of that same article says: 'The communion of saints on earth with those who are regenerated is demonstrated by their communion with saints alive. Death, which is nothing else but the separation of the soul from the body, makes no separation in the mystical union, and no break of the spiritual conjunction; and consequently there must continue the same communion between those that remain on earth and those that are in heaven, because both rest upon the same foundation.' Cyprian, the Bishop of Carthage, says: 'In heaven a vast multitude of them that are dear to us await our arrival: a multitude of parents, brethren, and children, who are now secure of their own salvation, and are only anxious about ours.' Those who are gone before us recollect this world, and those they have left behind them. It seems to me an irrefragable conclusion that those who have gone before us must recollect them they have left behind. The life that now is shapes the life that is to be; the impressions we receive in time we never can forget in the realms of eternity. Separate our growth here from our recollections there, and you separate the individual from himself. Were the past blotted out, for instance, from the memory of some one admitted into heaven, he could not believe himself to be the same person. As long as I am placed anywhere, so long the I must recollect what it was, what it has gone through, what influences it has felt, what motives have inspired it, and what progress it has made. Separate in my memory my past from my present, and you annihilate me—you create a totally distinct and different being. We cannot conceive memory to be expunged in heaven, because we cannot conceive the individual to be annihilated there. Place me in the heights or place me in the depths—place me where you please in the orbs of the universe—I must recollect the preacher I listened to, the sermons I heard, the Bible I read, the fireside by which I prayed, the roof-tree under which I dwelt, the sorrows by which I was burdened, and the joys by which I was gladdened. And if you could for one moment so separate the past from the present, earth from heaven, what has made me from what I am become, you annihilate me, and you place in my stead and room another and a distinct creation. Shall the lost in misery recollect those they have left on earth, as the rich man did when he prayed that some one might rise from the dead, and go and speak to his five brethren, and shall the saved in heaven not recollect those they have left behind them? I believe that those who have gone before, your wives, your husbands, your children, your mothers, your fathers, perfectly recollect what you were, and where you were; and have not forgotten, but on the contrary see in intenser light and with greater sharpness, all the events and intercourse, and communion, and incidents, and accidents, that God in his providence blessed to their conversion and everlasting life."

All this is beautiful and full of the highest Spiritualism. Not only arguments but spiritual authorities are pressed into service here. Let the doctor's contemporaries study it and wonder at their blindness. Is it not strange that evidences so overpowering in favour of spiritual aids can be selected from the Sacred Scriptures, and yet so many high dignitaries of the churches, who profess to follow the teachings of the bible, cannot, or will not see them? Dr Cumming, say what he may, unless he can ignore what he has placed on record, must take a high position among Spiritualists. The apparently "bungling" and "puerile" manifestations which take place, are not attributable, according to Dr. Cumming, to Satanic agency, but he clearly proves that the higher manifestations of angelic intercourse have a divine origin. We gladly accept his definitions, and leave him to work them into the service of Faith.

Correspondence.

[We do not hold ourselves responsible for the opinions of correspondents.]

BAPTISMAL REGENERATION.

[To the EDITOR of the SPIRITUAL TIMES.]

(Continued from our last.)

By way of further contrast to the Christian blessing of infant baptism, let us read in 1 Cor. xv. 42—50, St. Paul's account of the resurrection of the dead, which, as it cannot be understood of ordinary Christian burial, must be supposed to apply to the Jewish burial system, and refer to their manner of separating the spirit from the flesh. "So also is the resurrection of the dead, it is sown in corruption, it is raised in incorruption; it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power," &c. Let my readers look also at the word bones in any Scripture Concordance and their imagination will picture to them the long years of bondage, misery, and suffering which accompanied the processes implied in the following texts taken from the Psalms: "Heal me, for my bones are vexed. All my bones are out of joint. Rottenness entered into my bones. My bones are consumed. My bones waxed old through my roaring all the day long; for day and night thy hands were heavy upon me. There is no rest in my bones. The bones thou hast broken. My bones are burnt as an hearth. My bones cleave to my skin." I suppose the above quotations are convincing as to the advantages attending infant baptismal regeneration. There are some objections made to it which I think are of no great importance, and I shall touch upon them but slightly. Some Christian writers refuse to hold to the

dogma in question, because they say that faith is absolutely necessary, but Christ mentions the belief of little children (that believe in me,) and as they have little reason and no knowledge or experience, such belief does not differ much from the faith and promises pledged for them by their sponsors. Of course little children have no need of repentance, which in the case of adult baptism is usually necessary. Moreover, we all know that few men, at whatever age they profess faith in Christ, are capable of practising any great amount of Christian virtue, and that according to Christian principles we must all chiefly rely upon the atonement made for us by his death. It is, however, clear from what has been stated before, that the leaving a man to attain natural or material maturity before bringing him to Christ, would, as the flesh profiteth nothing, and as faith affects the mind and not the flesh, be unjust towards Him: it would not be acting according to the precept of Christ—"As ye would that men should do unto you so do ye unto them likewise." And we as Spiritualists and rational believers, ought like the Psalmist who says, I will seek for holiness for the sons of Levi, also to say that we will seek for the best means of attaining a happy spiritual state, and that which least interferes with our welfare here.

One writer objects to infant baptism as a pagan rite, derived from the mysteries of Mythra, which were instituted by Zoroaster and his followers, according to Volney, 1000 years before Christ, and anyone who will take the trouble to refer to the notes attached to the works of that celebrated writer, entitled "A Survey of the Revolutions of Empires," will find it stated that "the modern Parsees and the ancient Mithraeas, who are one and the same sect, observe all the Christian sacraments, even the laying on of hands in confirmation." The priest of Mythra, says—Tertullian "promises absolution from sin on confession and baptism." In my opinion the above statement need not be a stumbling-block to us, for as rational Christians and Spiritualists, the previous usage of baptism by religious people of a former era, instead of being an objection to our use of it, would rather make it more sacred in our eyes. For it always signified a spiritual good bestowed, the adding to man's existence "something that by nature he could not have," proceeding from the spiritual world, and this same something, in infant baptism, we seek for still.

Another objection to the spiritual Regeneration of which Infant Baptism is the symbol, is, that there is not room in the spiritual world for the thousands of children who are continually pouring into this our present state of being, the birth of nature. I have referred to this elsewhere, and fully admitted the force of it. But who is to blame in this matter? Does not Scripture say that children and the fruit of the womb are an heritage and gift that cometh of the Lord; thereby meaning the Church. It ought, therefore, to have the means of preventing superfluous production; of saving poor women from the great pain and peril of childbirth, uselessly endured; and from seeing many of their little ones die while yet infants, reminding us of the simple and artless lines of Byron—

I never nursed a young Gazelle,
To glad me with its bright black eye,
But when it came to know me well,
And love me, it was sure to die.

The clergy must know that Christ did not require the production of children but merely that man and woman should live together according to the original ordinance of God.

3rd. We will now enquire if the Church has actually the power of securing the Baptismal Regeneration of Infants. I have already shown the spiritual liberty which was enjoyed by the royal priesthood of which the ancient Church of Christ was composed; they had the power of going about, like the wind, whithersoever they listed; and it can scarcely be doubted that this enabled them to superintend the minds, the morals, and the spiritual advancement of their flocks, which as ministers of Christ, and stewards of the mysteries of God, and holding the mystery of the faith, in a pure conscience, they were bound to do. There can be no reasonable doubt, but that like St. Paul, they had a full knowledge of the mystery of Christ; and that with more or less assistance from ministering spirits, (Heb. i. 14.) they effected the spiritual salvation of their people; but the Christian religion being a mystery, and Christians being, in the age of the apostles, persecuted by Jews and pagans, we cannot expect that the heads of the Church would then allow their enemies to have any knowledge of it, by public explanations. This has enabled certain professed stewards of Christian mysteries in our days to say that they cannot tell whether the Spirit acts upon children through Christian Baptism or not. If they cannot do this, they must be themselves unregenerated, and retain the old Adam, of the earth earthy, without any quickening spirit; and are unfit for their stewardship. If they sow not in spiritual things, what claim have they to reap carnal things? St. Paul, however, who "served Christ in his spirit," makes it clear in Galatians iv. 13—15 that he did operate in the spirit on the bodies of his converts; who received him as an angel of God, even as Christ Jesus. Now we know that angels are spirits, and, therefore, St. Paul must have acted as one, to have been received as Christ Jesus; and if St. Paul could spiritually work in Christ, so could the other apostles and elders of the Church. Is then the Christian blessing of spiritual liberty lost? I firmly believe not. I think that a great number of people enjoy it still; but it is I suppose concealed from the world at large, on account of the hatred the public knowledge of it would occasion between the privileged and deprived classes of Christians arising from the keen sense of injustice and wrong which the latter must feel, if they know themselves doomed to a helpless imprisonment for life in their own helpless materiality; embittered also by all kinds of spiritual indignity, whilst the other part of the Christian body were free kings and priests; and also on account of the outcry they would make against paying for the support of a Church from which they received such mistreatment.

Judge Edmonds states that he conversed with the spirits of the living, in which it is possible he may have been deceived by spiritual

personation; but respectable testimony has been honourably given in the *Spiritual Magazine*, of young people being able to leave their bodies in the spirit, and visit friends at a distance;—a few examples, however, are quite insufficient to convince the world of this surprising fact, and wholly useless to enable the general Christian public to obtain a participation in the faculty. Spiritualism in this respect is now at a stand still, and can make no further progress until a considerable number of persons, similarly privileged, unite together with a benevolent and generous self-devotion, to make the enjoyment of the blessing publicly known, and received as an indubitable truth, and by the aid of the whole body of Spiritualists, to procure its establishment as a part of religious doctrine.

In conclusion, I maintain that the true principle in religion is to secure the just and equitable distribution of its rights and blessings; and the wrong one, that which is exemplified in a public lottery, to which all pay alike, but in which a few draw prizes and all the rest blanks. This is equivalent to saying in the words of the Mahometans, that God is just.—T. E. P.

A BOLT DRAWN BY A SPIRIT.

(To the EDITOR of the SPIRITUAL TIMES.)

My Editor,—I remember an instance of the undrawing a bolt, an account of which I will give you for your journal. It is so thoroughly corroborative of that which you have printed in the History of the Davenportes.

On the 26th of December, 1836, 5-30 a.m., I had occasion to rise thus early, and wished to leave my room as quietly as possible so that no one in the house should be inconvenienced by my going out. It was that year when a very heavy snow-storm came on suddenly at midnight, and this morning was very dark, and the windows and street doors were banked up with snow. Seeing all this I was rather staggered as to what was the best to be done; but having to go I began to prepare, when I found that the door which opened into the adjoining room was by some accident bolted on the other side, and the outer door of that room was locked. In this predicament I began to think that I must give up my undertaking, as the things I wanted were in that adjoining room, and I could not go without them. As I sat much perplexed, gently—very gently—the bolt on the other side was slipped and the door very gently opened inwards towards me, leaving space just to pass through, and then it stood still. I sat wondering how this could be. I knew nothing then of the open manifestations of the spirit power beyond having from my infancy believed that the innumerable company of angels were witnesses around every one of us. Seeing the door so politely present me with a passage into the next room I did not feel alarm, but certainly I was greatly awed, and for a moment I hesitated as to whether or no I would pass through this unbolted open door. The record of Peter in the prison came across my mind, and I went safely into the next room, took what I wanted, and went my way. This was a fact, but unattested by any mortal, as I was then alone. When I returned in the evening the family said they had not been disturbed by my early departure.

This took place in Seymour Crescent, Easton Square, London.

Your willing subscriber,

RUTH.

Rebiew.

SOMETHING ABOUT SPIRITUALISM.—BY "COMMON SENSE."

(London: Job Caudwell. 1d.)

This is a very small trifle to the Spiritual cause, but it is written with spirit, and it contains a good deal of legitimate common sense. A penny will not be thrown away in its purchase. The following is racy—"If your occupation should be that of a 'Penny-a-liner' to some popular *Standard* or other, have nothing to do with this matter: for you can't wait! Seventy such gentlemen have lately proved to the world that they couldn't wait a quarter-of-an-hour for certain Spirit Manifestations said to be possible and probable if they did! But instead of exhibiting even so small an amount of patience as this, one of the number unblushingly informs the world that that which is vulgarly called 'chaff' was thrown at the gentlemen who superintended the meeting 'by bushels,' and that they had 'a rough time of it;' and after this he flings the firebrand of infamy at the feet of the gentlemen by telling the world not only that the manifestations expected, in this quarter-of-an-hour only, did not take place, but that 'it was never intended that they should.' Here we find the DAVENPORT corn measured by the *Standard* bushel. Well, then, should these words fall in the way of any such writer as he of whom we have been speaking, we beg leave to suggest, respectfully that he light his cigar with the paper upon which they are printed, and that, instead of accepting any inadvertent invitation to witness phenomena ascribed to spirit agency he betake himself to some locality where, perchance, if he dip his pen in blood and write therewith, it may be significant of scenes that he may witness which shall suit the depraved taste of the people for whom he caters, and the describing of which shall delight him more, and perchance pay him better."

THE DAVENPORTS.

These mediums have been with us only a few weeks, but have already established a popularity unsurpassed in so short a time. They have taken the town by storm, and will doubtless do more toward establishing the reality of spiritual phenomena in the course of a few months, than years of lecturing, conversing, publishing, and exhibition of ordinary physical manifestations. The cry has always been, "We want to see something." The demand can now be satisfied.

It is very amusing to Spiritualists, who are well assured of the genuineness of the Davenport manifestations, both from their own experience, and from the large amount of testimony that exists in favour of these mediums, to watch the proceedings of the outside world. Their conduct is the same in every case. All that is going on in this country has been enacted in every city of the United States. The same incredulity has been evinced; the same application of severe tests from scientific men, from conjurors, and from knowing men of the world have been used, but they have all failed to discover the trick, simply because there is no trick to discover. Such will be the case here. People will continue bent on finding out the trick, until repeated failures convince them of the futility of their endeavours. As a last resource, prior to ascribing it to the devil, they will set it down to some trickery too clever and well-managed to be discovered, but which they have no doubt, will be found out some day. Anything, however unreasonable or absurd, will be ceded to, rather than give in to the spiritual idea. With this comforting assurance they rest on their oars. Meanwhile, calm and reflecting men, who know what is possible according to the working of the natural laws, and what is not, give their attention to the subject, and do not, like Faraday, settle the matter by saying "It cannot be," and troubling themselves no further about it. Like true philosophers they satisfy themselves of the facts, and then make their deductions. Already have numbers of thoughtful men discovered that there is more in this matter than was "dreamt of in their philosophy," that it cannot be explained on natural principles. Already they begin to see that their life-long ideas are an error; that materialistic philosophy though true in detail, is not correct in principle; and the powers of the world-to-come, which they regarded as a myth, have been brought home to them a tangible and demonstrable reality.

This age is materialistic, and makes a boast of discarding as superstitious the idea of any spiritual existence. The following, taken from a respectable provincial journal, affords a fair specimen of the views that prevail among literary and scientific men:—

"In all times and in all countries people have supposed that fairies, elves, angels, spirits of various kinds have existed. Such a supposition is, however, wholly unwarranted by our knowledge. We know of no life existing, except in conjunction with visible or tangible body, in other words, existing in conjunction with organised matter. The more experience we acquire the more certain becomes this general fact. One after another all the supposed spiritual existences of our ancestors and every other people have gradually disappeared. They have been banished from the popular mind as experience has been enlarged by observation, by the increase of people, and by communication."

Such is the philosophy of the present day, and nothing but evidence appealing to the material senses of men, of a nature adapted to controvert this materialistic incubus, which has grown with its growth, and strengthened with its strength, will exert any influence in changing their pernicious and soul-destroying views.

On looking over an old American paper, the following passages are met with, which are thought to be worthy of reproduction, showing, as they do, that what is now transpiring in London has had its counterpart in New York.

First as to the tests.—"On Wednesday evening of the last week the flour test was finally applied, and the result, as reported to us by truthful witnesses, was entirely satisfactory. Both boys were tied tightly; their hands then filled with flour, as full as it was possible to hold; all traces of it removed from the box, and the doors closed. In an instant a human hand appeared at the window, and on throwing the doors open the boys' hands were still full and tight, and no flour spilled! and again, with closed doors and closed hands, they were untied! The result of this test, we confess, satisfies us better. Our only wonder is, that those who make the arrangements for the mediums do not insist upon some such simple and indubitable means of proof in every case. The agents should remember that the answer, 'Why, that has been done frequently,' is not enough. Every audience has a right to demand perfect tests which do not destroy the requisite conditions. Why torture the brothers by so tightly tying them, when other and more effectual means can be used?"

The following will show that there are two Fays in the field, a genuine one and a counterfeit; the latter no doubt being the one referred to in the Toronto papers. "The Davenport Brothers and young Fay had a private sitting at the residence of James Gordon Bennett last week. A gentleman who was present assures us that young Fay (not Melville,) was tied tightly, the knots sealed with sealing-wax, and while in this condition his coat was removed from him in an incredibly short time, and then replaced, and finally his vest removed—the coat remaining on, and the hands tied and knots undisturbed, and the light turned on in season to see the vest before it had reached the opposite side of the room, to which it was thrown. Will anybody explain how this was done, by mortal or spirit? The subject is invested with new interest."

Another account states that the Davenports exhibited before the Common Council, and also before some celebrated sporting characters, who were "delighted and confounded" with what they witnessed, and it remarks of these worthies, that "though they tied the brothers more skilfully than they were ever tied before, they were subjected to less severe usage than is customary with a company of clergymen and physicians."

The Andersons and Tolemaques of America, as might be expected, did not fail to make capital out of the Davenports. It is remarked

that "imitators, counterfeits, and jugglers, are on the highway to speedy fortune, by means of the tracks left by the Davenports. Plenty of people prefer a cheat to a blessing, a lie to the truth, and tricks to facts. So writing on the arm and rope-knots, by sleight of hand, pass better than the veritable spiritual phenomena."

The Davenports will be followed by other mediums, possessing, in some respects, more remarkable powers, who will complete the work they have begun—the work of establishing the spiritual phenomena as a fact in the public mind. The last accounts from America speak of these remarkable young mediums, mere children, "as good as any mediums of the kind that can be found." ROBERT COOPER,

DEFENCE CONCERNING APPARITIONS.

Dr John Pordage, Rector of Bradfield, being charged, before certain Commissioners, in 1654, with declaring that certain apparitions were seen in his house; made the following defence. I acknowledge, said he, that four years since, there were many strange and wonderful apparitions in my house. But what these in justice amount to, though attested by oath and confessed particularly by myself, when brought before those who profess themselves Christians, and are acquainted with the history of the Holy Scriptures? Pray, was not Job a pious, sincere, and eminently righteous man? Yet, how was he scared with dreams, and terrified with visions, Job vii. 14. Did not Zachariah the prophet chap. iii. see Satan standing on the right hand of Joshua to resist him? Did not John (Rev. xii.) in a vision behold a great red dragon that made war with Michael and the holy angels? And was not Christ himself tempted of the devil, by voice and vision? Matt. iv. 6. 8. Now, the servant is not greater than his Lord, and therefore exempted from the like attempts of the devil. I beseech you consider whether this earth be not the place where the devil walks up and down, seeking whom he may devour? How then can Bradfield, or any other place, be exempted from his appearing when God permits? And may not this all be for the manifesting of his glory, goodness and power? And who can tell whose family may be next exposed by God's permission, to be tried and proved by the representation of Satan? And I desire you seriously to consider how any such apparitions raised by the devil, and permitted by God for his own glory, argue me either scandalous or insufficient. Surely it rather argues that he hath blessed me with a strong faith, in that he hath permitted such great trials, and made me instrumental to overcome them by prayer and fasting. If it can be proved that any evil spirits were raised up by any compact of mine, explicit, or implicit; or that they were subdued by any other means than by God's blessing upon our fasting and prayer, I shall judge myself worthy of punishment. But otherwise, it is hard to be prosecuted for the malice of the devil toward me, inflicting what I was passive in, and could not help; especially by those who profess the Christian Religion, and know that the God of heaven ruleth over all, permitting whatsoever comes to pass.

I judge that God calls me to make a free and open discovery of those wonderful apparitions which were seen in my family about four years since. And if all that read this, can but receive and judge of it by that rule and principle from which I write, they will be so far from judging me, that they cannot but bless God for his mercy to me; and the more admire his wonderful works and the greatness of his power.

In August 1649, there appeared in my bedchamber, about the middle of the night, a spirit in the shape of Everard, with his wearing apparel, band, cuffs, hat, &c. who after drawing the curtain, walked once through the chamber very easily, and disappeared.

That night there was another appearance of one in the form of a giant, with a great sword in his hand without a scabbard, which he flourished against me; having the figurative similitude of a green tree lying by him. After this had continued for the space of half-an-hour, it vanished; and there succeeded a third appearance, which was very terrible; being in the shape of a great dragon, which seemed to take up the most part of a large room, appearing with great teeth and open jaws, whence he often ejected fire against me, which came with such a magical influence, that it almost struck the breath out of my body, making me fall to the ground. These three dreadful apparitions were very terrible to nature, and might have hurt me much, had I not been supported in an extraordinary manner: the last of which continued until the day began to dawn, and disappeared.—*Methodist's Magazine*, 1787.

LORD LYNTHURST AND SPIRITUALISM.

A letter has been published in the *Daily Telegraph* by a Mr Hastings, denying the statement of some lecturer that Lord Lyndhurst was a Spiritualist. On inquiry we find that his lordship when he witnessed the spiritual phenomena was quite satisfied of their reality, and so expressed himself to many friends. Subsequently he might have had doubts as to their spiritual origin, but he was quite satisfied at the time that the manifestations he witnessed were produced without conjuring or fraud. In consequence of Mr Home being in America, there is a difficulty in getting at the exact facts of the case. An explanation to this effect was forwarded to the *Daily Telegraph*, but as might be expected, was not published. Oh, the liberality of even the liberal press towards this hard subject.

MR. WALLACE, THE ENGLISH TRANCE MEDIUM.

For eleven years Mr Wallace has been earnestly engaged in the good work of Spiritualism. He and his wife have held *free* circles during those years in their own house and in the houses of others, without looking for monetary recompense. Mr Wallace seems to us (owing to the fact that language phrenologically considered in him is small, and that his education has been of a very inefficient character) a very remarkable evidence of the truth of spirit agency. In the entranced state he speaks wisely and fluently, and what is wonderful to those who have little experience in spiritual mediumship, he handles the most difficult subjects, answers the most puzzling objections, and always presents his themes in vigorous, philosophical, and conclusive language. We venture to predict, apart from spirit-aid, Mr Wallace would find himself confused were he to attempt to string a dozen sentences together before an audience. But when he is entranced, deeply-profound and wisely philosophic ideas flow from him as freely as water from a vessel. We think we ought to cultivate an acquaintance with English mediums and nurture their gifts all we can. Did we do so we are sure we should not need to depend on America for good mediums.

We are sorry to say Mr Wallace, who has been so many years devoted to the spread of spiritual truth, is at the present time in such poor circumstances that he knows not to-day how he will live through to-morrow. We are extremely sorry to find a man who is evidently deserving, so low in the social scale. Cannot some true friends to Spiritualism call and test his mediumship and aid him in some way? It has been long debated in certain circles whether or not paid mediumship should be reprehended. But surely eleven years free mediumship on the part of Mr Wallace deserves something better than deep distress.

We had a sitting with Mr Wallace and heard him discourse for upwards of an hour, and we gladly testify to the excellent character of the address.

THE DEATH OF ST. JOHN.

(FROM THE SWEDISH OF VITALIS.)

Long was it since the blessed John had lain
On Christ's divine and loving breast: he burned
With longing deep and strong to be with him
Who had been his dear brother while on earth.
Oft gazed his eyes to Heaven, as if to mourn
Tearful and patient that sweet Jesus, still
His friend of friends, forgot to call him hence.
Of the Apostles he alone was left:
The rest had journeyed to their heavenly home.
At length, arrayed in loveliness and light,
Came from on high death's angel—Paracletus,
Soft as the message which he brought, to bear
Up to God's purest sky, the shell not breaking,
The precious pearl, there like a star to shine.
But when the shepherd had to leave his flock
A pang of pity shook his aged soul;
A tear flashed in his eye—one of the tears
Which God delights to gather in his urn.
For not alone the sky so beautiful,
Christ's brow and breast of welcome did he see,
And not alone the palms of victory:
He also saw the downcast countenance
Of those who, from his mild and faithful lips,
Should hear the words of gospel truth no more.
And not alone the glad and greeting shouts
Of angels, saints, and martyrs, did he hear
Resounding through the radiant Empyrean;
But like a sword pierced his paternal heart
The wail of his disciples o'er the grave
Where he whose godlike tongue so oft consoled
Should cold and silent slumber in the dust.
To the Lord's Temple he was borne,—for thus
He had commanded, lifting up his hands
For the last time among his weeping brethren,
While the bright dawn of everlasting life
Was red upon his cheeks, he fervent, cried
Affectionate to them, affectionate;
"Children, my dearest children, love each other
As Christ, the Holy Saviour, hath us loved."
Then backward fell his head with wondrous calm
As bends a lily to the breath of spring;
And for this troubled life his eye was closed,
Sweet and soft as the bright eyelid of a flower
Is sometimes shut while smiles the flower in sleep.
Then with a kiss the soul took Paracletus
To Christ, the Son of God, the Son of Man,
In whose unbounded love it burned and yearned,
Blessing and blest even on this weary earth.

WILLIAM MACCALL.

AN ACCOUNT OF AN APPARITION,

(FROM "BEAUMONT'S TREATISE ON SPIRITS," 1787.)

Sir Charles Lee had only one daughter by his first Lady, of which she died in childbirth. Her sister, Lady Everard, had the education of the child. When she was marriageable, a match was concluded for

her, with Sir William Perkins, but prevented in an extraordinary manner.

Miss Lee, one night, thinking she saw a light in the chamber, after she was in bed, knocked for her maid, who coming into the room, her mistress asked why she left a candle burning in her chamber? The maid said she left none, and that there was none, but what she brought with her at that time. Miss Lee then said that it was the fire; but that, the maid told her, was quite out; and said, she believed it was only a dream: to which the young lady replied, it might be so, and composed herself again to sleep.

About two o'clock she was awakened again, and saw the apparition of a little woman, between the curtain and the pillow, who told her, she was her mother; that she was happy, and that by twelve o'clock that day, she should be with her. On this Miss Lee knocked again for her maid; called for her clothes, and when she was dressed, went into her closet, and came not out again till nine o'clock. She then brought with her a letter for her father, which she gave to her aunt, the Lady Everard, telling her what had happened, and desired that it might be sent to him, as soon as she was dead. But the lady thought her niece was suddenly fallen delirious, and sent to Chelmsford for a physician or surgeon. When they came, the physician declared he could discern no indication of what the lady imagined, or of any indisposition of the body. However the lady would needs have her let blood, which was done accordingly: and when the young lady had patiently let them do what they pleased with her, she desired the chaplain might be called to read prayers. When prayers were ended, she took her guitar and psalm-book, and sat down upon a chair without arms, and played, and sung so melodiously, that her music-master, who was then there wondered at it.

Near twelve o'clock, she rose and sat herself down in a great chair with arms, and immediately expired, at Waltham, in Essex, three miles from Chelmsford.

When the letter was sent to her father, in Warwickshire, he was so afflicted, that he came not to Waltham till she was buried; but when he came, he caused her to be taken up, and buried by her mother at Edminton, about the year 1662. This relation the then Bishop of Gloucester had from Sir Charles Lee himself.

THE MEDIUMS.

AN ORIGINAL SPIRITUAL TALE.

BY J. H. POWELL.

CHAPTER XVII.—(Continued.)

"I am glad to my heart," exclaimed the good house-keeper, "they'll now be away from the 'orrible spirits, and the devil will be foiled."

There was plenty of running to and fro up and down stairs by the children, the house-keeper, and Margaret; trunks were brought out of a cupboard, and a regular process of packing commenced. A description of the various useful, and numerous useless articles which each sister claimed, and desired to have with her at school, would be tedious. Suffice it to know, gentle reader, that a good stock of books, a precious store of linen, and a plentiful supply of ribbons, silks, and needles were carefully stored away in the trunks. But there was one very precious relic which Emily was most careful in placing in her trunk. It was a piece of her dear mother's hair. She often took it from its envelope, and looked at it with a tearful eye, while thoughts of her motherless condition oppressed her. But the idea always came to her that her mother was in heaven, and joy would gladden her heart, and her tears would be wiped away, and a calm, sweet expression of countenance would be hers.

Mr Humphrey, during the time the children had been home, had not left Southampton; therefore, he went to his business and pleased Rueben Welch by looking into the accounts, and watching the way in which matters pertaining to the practical part of ship-building were conducted. He had no cause for regret, when he considered the responsibility he had placed on his foreman's shoulders. But the shipwright went occasionally "on change" and there he had to encounter a fair complement of what in common parlance is denominated "chaff." But although of a sober, grave disposition, Mr Humphrey was not to be chaffed into ill-temper. All chaff he gave to the winds, and troubled himself only to meet objections put to him in a gentlemanly, inquiring spirit. Few met him who attempted logic against his convictions, but they found him a master of logic; besides he had a long catalogue of personal experiences to back him. All his opponents could do, was to tell him to his face that he was deceived—he was mad just on that one point, of Spiritualism—or that he soon would be mad without he exercised a strong will at once and shook off all squeamish thoughts and terrible visions which he characterised as spiritual. We have seen too much of Mr Humphrey to credit him with anything like pusillanimity. He always met objections logically, and generally puzzled his would-be-wise opponents.

Having paid Shirley another visit, and kissed grandmother Peerless and her good-natured, jovial husband, Emily and Ada were prepared to accompany their father to Clapham. Mrs Bates

shook them very kindly by the hand, and, as she did so, tears fell from her earnest eyes. She whispered "Be good girls, and be sure and keep away from the 'orrible spirits." Mr Humphrey did not overhear the remark, but both the girls came away laughing, much to the annoyance of the housekeeper, who felt that Satan was working 'orrible mischief in those little dears; and she having warned them, could do no more but pray for them, which the good woman did very often.

Having placed his daughters in the keeping of Miss Peters, Mr Humphrey made the shortest route to Lincoln's Inn Fields. He found Mr Forbes out, and could obtain no information as to where he had gone, or when he would be likely to be at home again. Not knowing what to do with himself, he strolled along leisurely enough, musing upon the circumstances which had brought him into conflict with so many who took up the cudgels against Spiritualism. Presently he reached the Strand. There his attention was diverted, for he stood at the foot of Professor Polax's stairs, his eye being riveted on a large placard announcing "A Lecture on the Fallacies of Modern Spiritualism, by Professor Polax." Mr Humphrey having received Mr Forbes's letter, was not surprised to meet with this placard—but his surprise was manifested to meet with it in such a place. He turned and then the mystery was explained, "Professor Polax's Phrenological Studio" was announced outside. "Well, well," thought the shipwright, "this is certainly strange. He doesn't know me. I'll give him the opportunity of taking a cast of my head, and whilst he is doing so I'll take a cast of his."

Only a few seconds elapsed between the decision, and Mr Humphrey's appearance in full view upon the delighted gaze of the Professor. The first glance Mr Humphrey obtained of Professor Polax impressed him unfavourably. There was such a sinister smile obtruding itself from under the furrowing eyebrows—then his broad flat face and Chinese nose by no means added charms to his personal appearance. Mr Humphrey marked in the firmly set mouth and heavy aspect of Professor Polax, a dogged determination, which gave him an idea that the man he should encounter was not one to be put down without some fiery flashes of temper. It was amusing to see the phrenologist as he stood, tape in hand, waiting to take the dimensions of his visitor's head. He nursed his peculiar sinister smile, and doubtless thought it added dignity to his figure. Mr Humphrey looked in his face and smiled.

Professor Polax bowed. "What price would you like to go to, sir?"

"Oh, I see; what are your charges?" replied Mr Humphrey. Professor Polax placed his hand on the organ of *benevolence*.

"I can give a faithful chart for *five shillings*."

"Well, let it be five shillings," said Mr Humphrey.

Professor Polax placed a heavy figure on the organ of *benevolence*. He then took the dimensions of the cranium.

"You are a man, sir, of extreme *benevolence* of disposition. You hate disputation, and have a great regard for justice. Your *conscientiousness* is very large—too large, sir, as this world goes. You rarely waver in your undertakings, and can undergo extreme fatigue without injury to your constitution. Your paternal affections are very prominent; if you have children, sir, they will love you very dearly."

Much more was said, but Mr Humphrey saw much flattery in it as well as much truth which came by guess.

"Tell me," said Mr Humphrey, "how long have you possessed a knowledge of this sublime science?"

"Why, it must be some 20 years or more since I commenced its study—a wonderful deal of study is required, sir, I can assure you. I know professors who would give all they possess, if they had my knowledge;" and professor Polax looked conceitedly into Mr Humphrey's face.

"Now respecting your delineation of my character, Mr Polax, I must say you have made a very great mistake."

"Mistake, sir?" thundered the professor, "where can it be, point it out—I am the most perfect delineator of character before the public. I never make a mistake."

"I should say," answered Mr Humphrey, coolly, "society must treasure you; but you said I hate disputation; now I am rather fond of it, as you may soon find out."

Professor Polax put on one of his most insidious smiles.

"You have made the mistake, sir, in misunderstanding me. I did not mean by disputation, ordinary debate; I meant wrangling, quarrelling with neighbours, &c."

Mr Humphrey smiled at the ready plausibleness of the phrenologist. He felt quite disgusted with him, and only longed for the meeting that he might show him in his true colours.

Well, well, here's your five shillings, professor," said Mr Humphrey, handing him the money and rising. "When I see you again, it will be at your lecture."

Professor Polax bowed and smiled. He was gratified, he said, beyond the power of speech at the anticipation of his company on that occasion.

"How long, may I ask, have you studied this question of Spiritualism?" inquired Mr Humphrey.

"Well, it must be some years ago now, since the subject first attracted my attention."

"And have you ever witnessed any genuine manifestations?"

"Never;—there never were any produced."

"How know you this?"

"Because I know that raps must be produced by material means; therefore, to suppose spirits produce them is simple nonsense."

"That is your opinion, of course, but do you think Mr Jeremiah Forbes would say so?"

At the mention of the name, Professor Polax blushed crimson. "Mr Forbes, sir, is a paid medium. I have no faith in spirits acting for guineas."

"And are you not a paid phrenologist? What would you say to me if I said I had no faith in you on that account?"

"But, sir, this spiritual humbug is the laughing stock of the whole world, and I cannot conceive any sensible man capable of believing in it."

"Will you tell me by what rule of logic you claim the liberty to call spiritualism a humbug?"

"Why that doesn't want much study, common sense settles that question."

"Oh, indeed, then you presume to infer that you possess common sense, and common sense certifies against the facts of Spiritualism?"

"I should be very sorry to say I did not possess common sense."

"And don't you think I claim to possess a share of common sense?"

"Most certainly,"

"But I am a Spiritualist!"

Professor Polax leaped several paces, "You don't say so?"

"But I do, and what is more I intend to gratify you with my presence at your lecture so you may as well be cautious what you say on that occasion."

Mr Humphrey watched the effect of his words upon the Professor with a deal of gratification. His object was to make the Phrenologist a little uncomfortable about the success of his lecture, and he effected that desirable object at once. Professor Polax in reality knew nothing damaging to Spiritualism, but he knew that the popular prejudices favoured Materialism, and he intended to play upon the safe "strings" as he termed them. He did not anticipate any opposition worth fearing. He thought possibly enough Mr Somes might be present and offer a few remarks in favour of Spiritualism, but he did not seem to apprehend any discomfiture from that. But when Mr Humphrey with an earnestness not to be mistaken told him he should be present at his lecture, and warned him to be careful what he said against Spiritualism, the Professor felt an involuntary dread at once. Perhaps Mr Humphrey's bodily size may have caused this, be this as it may, it is a veritable fact that Professor Polax received an ugly impression that all would not go well at his lecture, and Mr Humphrey went down the stairs glad to reach the street to breathe a purer atmosphere than that surrounding the Professor's Studio.

Mr Humphrey no sooner felt himself free than he turned his feet to Lincoln's Inn Fields again, and was gratified beyond measure to find himself seated and engaged in an interesting conversation with his old friend Mr Jeremiah Forbes. Considerable time was occupied by these two worthies relating their individual experiences since their meeting at Southampton. Mr Humphrey did not forget to enquire after the health of Miss Corral, the mention of whose name brought crimson in the face of Mr Forbes. Of course it was only of momentary duration. The Shipwright gave an account of his visit to Professor Polax, which set Mr Forbes laughing right heartily. Then Mr Forbes gave Mr Humphrey an account of Captain Stewart's late visit to him, and its issue, together with particulars concerning his expressed desire to see him. This news was very gratifying to Mr Humphrey, it was a proof that his lecture at Ryde had not been altogether barren of good fruit. The conversation then turned upon the subject of Professor Polax's forthcoming lecture.

"We must be well prepared to overturn his arguments and we ought to have as many friends to the cause as we can get to be there in order that the enemy may not have it all his own way," said Mr Humphrey.

"Mr Somes, a very earnest Spiritualist, has promised me to be there—he is a very good talker in the bargain, then I expect Captain Stewart, who left me with a promise on his lips," replied Forbes.

"Well, well, that is something, but after all the chief work will depend on you. Do you think the spirits will be able to move the table and give other evidences of physical phenomena through your mediumship?"

"I have no concern about it, it has been constantly impressed on my mind that I should be at the lecture, and be there I will—and I think we may wait the results in faith. One thing is very certain, it is necessary that something take place to silence that impudent Polax."

"Well, let us prepare our plans," urged Mr Humphrey; "I wish we could see Captain Stewart?"

"I have his town address, he wished me to write to him when you came. Shall I do so, and appoint a meeting for this evening?"

(To be continued.)

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